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more important, than the materials of which objective reality consists.

To present a true monism which would not overlook the most significant phenomena of existence has been the aim of our life's work, and we feel confident that we have succeeded. We challenge both parties, the old religionists and the new anti-religionists, to point out a flaw in our arguments. This world is a unitary system, its so-called laws of nature are only so many applications of the cosmic order, and the lawdom of the world (its *Gesetzmässigkeit*) implies that science is possible, that all phenomena are at least in theory comprehensible and that all of them can be harmonized in a world-conception free from contradiction—i. e., the ideal of our search for truth in monism.

P. C.

#### BUDDHIST INFLUENCE ON CHRISTIANITY.

The original German of Carl Clemen's *Primitive Christianity and Its Non-Jewish Sources*<sup>1</sup> appeared at Giessen in 1909, and the present English version is said to be brought down to date. The field covered is so wide that the performance is naturally unequal. While fully appreciating the author's conscientious toil, one could wish that he had sometimes consulted a specialist, particularly as regards Buddhism. His Buddhist criticism is thirty years behind the times. On page 36 he quotes in Kern's translation the famous Asokan Edict which draws up a list of scriptural selections sanctioned by the Emperor. But, worse than this: he also gives us Kern and Weber's attempts to identify the texts. Any Indianist could have told him that Senart, Bühler and Rhys Davids had advanced the interpretation since the time of Seydel and Kern. In Vincent Smith's *Asoka* (Oxford, 1901; 2d ed., 1909) these results are summarized. The first of Asoka's selections was identified in 1904 by an American scholar in *The Light of Dharma* (San Francisco), now reprinted in the *Journal of the Royal Asiatic Society*, April, 1913. As these titles are of fundamental importance for the antiquity of the Buddhist Scriptures and their power to influence the Christian, the use of a thirty-year-old translation is a grave defect.

Indeed the whole Buddhist-Christian problem suffers under Clemen's hands from inadequate treatment. The principal work on

<sup>1</sup> Edinburgh, T. & T. Clark, 1912.

this subject is no longer one in German, but in English, and Professor Clemen confesses (page 8) that he has never even seen it. He knows it only by a 34-page abstract of 1904. Again and again does he quote the comparisons made by Seydel in 1882, without the aid of the Pāli Canon in its entirety, and ignores the detailed work which has since been done. Not only so, but Clemen fails to grasp the fact that, at the time of Christ, India was one of the four great powers of the earth, and that her most popular religion, Buddhism, was being propagated by missionaries in foreign countries, and its scriptures translated into the vernaculars of the Parthian Empire, the buffer state between Palestine and India. The Parthians who were present at Pentecost could have seen Buddhist texts in Sogdian and Tokharish. India was a maritime power with colonies on islands and continents, and her religious ideas were spread and discussed by merchants and travelers, just as they are to-day. The venerable Benjamin Smith Lyman, who has lived in India and Japan, assures me that this class of men discuss religion, and we know from Josephus that they did so at the beginning of the Christian era.

On page 317 Clemen is again thirty years out of date, in dealing with the Temptations. He quotes Seydel and Van Eysinga, neither of whom had access to the originals, but only to the small fraction of translated texts. It is true that Van Eysinga dates from 1901, but Seydel was confessedly his master, and he made no use of translations which were at that time appearing in Chicago.<sup>2</sup> Even in the second German edition of Clemen's book (1909), these are insufficiently used. Moreover, Clemen quotes the *Lalita Vistara* where he ought to quote the *Classified Collection*. So long ago as 1902 I printed the title: "Temptations of Empire and Power to Transmute Matter"; giving the reference to the *Classified Collection* and even to the German translations of Oldenberg and Windisch. In 1905 the whole comparison was printed at Tokyo; and in *The Monist* for January, 1912 (Clemen dates his new preface: Bonn, September 1, 1912) it was shown that not only these two Temptations had their root-ideas in Buddhism, but also the third: viz., the temptation to commit suicide. The difficulty is that Indianists are not New Testament scholars, and these latter are not Indianists. Only one man on earth is both: viz., J. Estlin Carpenter, principal of Manchester College, Oxford. Consequently a scholar who has spent his life and sacrificed his all in these researches can be ignored by even so careful and conscientious a worker as Clemen, whose footnotes are

<sup>2</sup> *The Open Court*, in scattered numbers of the years 1898-1903.

a forest of international names, and who is manifestly striving his best to do justice to all.

Doubtless his valuable work is much sounder in the more beaten tracks of Mazdaism and Chaldeism, though I observe that the crucial proof of Satan's derivation from Ahriman is overlooked. The fact is that, whereas in the pre-exilic Samuel, Jehovah tempts David to number Israel, in the post-exilic Chronicles it is Satan who does this. (2 Sam. xxiv. 1 and 1 Chron. xxi. 1.) This means that during the Captivity and the Persian period the subject Hebrews were very naturally influenced by their tolerant overlords, and that a former function of Jehovah was now exercised by the Devil, who had been brought among them by their political masters.

On page 359 Clemen says: "There are no grounds for supposing that Anando was (as Edmunds thinks possible) the original of the beloved disciple." This remark refers to the following from my *Buddhist Texts in John* (1906, p. 22): "I am sometimes tempted to regard the Beloved Disciple (so conspicuously absent in the Synoptists) as a Christian imitation of Buddha's Anando. Indeed it is remarkable that both these beloveds were assured by the Masters of attaining heaven here." (Texts quoted.) The grounds, which Clemen denies, are very strong. Here we have Mark and the Logia-Source with no Beloved Disciple and no Penitent Thief, whereas the later Gospels of Luke and John supply us with both. And why? Because the new religion had to compete with one already five centuries old and full of aggressive missionary activity, translating its texts and carving the scenes of its scriptures on temple gates. In India and Ceylon these sculptures could be seen, as well as in the realm of the Bactrian Greek traders who did business with Ephesus and Antioch. The Penitent Brigand was a favorite theme in these sculptures, and so was the Beloved Disciple.

These remarks are made in order that our learned author may improve his next edition by doing full justice to one of the greatest of ancient religions which demonstrably influenced our own. The discussion between Richard Garbe of Tübingen and two American scholars in *The Monist* for 1912 has reopened the whole question; and Clemen's work, which is already quite a mine of information, will be of greater service to the student when brought down to date.

Now that the reviewer has freely dealt with Carl Clemen's limitations, he wishes to say that he has not done it with the intention of fault-finding, and it is only fair that he should acknowledge his own. His defect has been weak German, which he took up only in

his thirties. By reason of this he did not pay proper attention to Clemen's German edition in 1909, or he (the reviewer) would not now be lamenting his deficient recognition in an important work which possibly people will swear by for the next ten years. But we must be patient with the slowness of research. As the writer has elsewhere observed:

Be patient, man! The star-lore time is slow,  
And like her cycles is the silent flow  
Of all our learning down the centuries:  
Millions of minds must think before we know.

As it is we cannot but be grateful to Clemen for having sifted out so much and given us such an interesting summary of the many loans which Christianity has made from older faiths.

ALBERT J. EDMUNDS.

#### ENGLISH AS A UNIVERSAL LANGUAGE.

While the editor of *The Monist* was abroad two years ago he attended the Monist Congress and found there a few Americans, among them the late T. B. Wakeman, of Coscob, Conn., Prof. Jacques Loeb, of New York, and Lester F. Ward, the well-known sociologist.

Professor Loeb lectured on the physical world-conception, and pointed out how physical science is on the verge of constructing organisms. The facts which he communicated concerning artificial fertilization and other interferences with the structures of organized life were extremely interesting. Professor Jodl, of Vienna, advocated monism not as is usually done from the standpoint and in behalf of natural science, but from the standpoint of the ethicist and the philosopher. His need of consistent thought had led him to adopt monism, and his arguments appealed strongly to the audience.

It is a striking feature of German congresses that English is very little spoken and lectures are scarcely understood unless they are given in German. The French speaking delegates have a better chance of being understood, and considering these facts we regret to say that there is not yet a good means for people of different languages to communicate with each other. At that time we expressed the view that English is the best fitted medium for international purposes, and with reference to this comment, Mr. Wakeman in a personal letter called attention to the significance of this subject, which he wished to be brought before the public.

He wrote: